

From Dabiq To Rome

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The Purpose of Knowledge is to Act According to It

By al-Mujaddid Usamah ibn Ladin

Here is a problem which is brought up by those with an extreme attachment to means and methods, saying: “you advocate hijrah (emigration), but is it right for all the people to go and leave the land to the disobedient ones and wrongdoers?” And so on.

I tell them that when the Messenger (sallallahu ‘alayhi wa sallam) ordered hijrah and it became an individual obligation for his companions (radiyallahu ‘anhum), no one made these baseless excuses or said: “How can we leave Makkah to Abu Jahl?” The people of today make these excuses because of their distance from true conviction and reliance which Allah ordered. And then, when the sufficiency has been reached, when - bi-ithnillah - a few thousand good, healthy, and disciplined young men who love Allah and His messenger (sallallahu ‘alayhi wa sallam) go out, we will be the first to say to the Arabs and Muslimin, “The sufficiency has been reached.”

Do you know the number which we want - the percentage of the Muslimin

we want? We want one man from every 100,000 Muslimin. Over there they're shouting and vilifying us, saying, “Usamah wants to empty the country for the unbelievers, wrongdoers, and tawaghit.” O servants of Allah, fear Allah. We want one man out of every 100,000. What harm is there in that? How many Muslimin die each day? We ask Allah to guide us all.

The misconception that is raised today about the seeking of knowledge was never raised in the time of the Salaf as-Salih, with whom Allah was pleased. And if a person were to reflect a little, these arguments will disappear and cease to exist.

I mention, just as a reminder, the day of the conquest of Makkah and those who became Muslim on that day - Abu Sufyan and those with him (radiyallahu ‘anhum). They embraced Islam on the Day of Conquest. When was the conquest O servants of Allah? It was on the 20th of Ramadan, correct? They were mushrikin, sons of mushrikin, and grandsons of mushrikin; shirk had run in their blood for a long time, to the extent that after they became Muslim, one of them, if he swore out of excitement, would swear by Lat and ‘Uzza and then would have to renew his iman and ask forgiveness.

Thus they became Muslim on the Day of Conquest, and the Hunayn campaign

was in the month of Shawwal. Understand? They became Muslim on the Day of the Conquest, after doing what they did. The Messenger of Allah (sallallahu ‘alayhi wa sallam) said to them, “What do you think I will do to you?” They said, “You’re a noble brother, son of a noble brother,” because today there is a sword, so the hearts know the truth. The sword helps the unbelievers to know the truth and know Islam.

Ok, how many days were left in Ramadan? At most, ten. And the Hunayn campaign was in Shawwal. So they, according to the understanding of the people today, according to the seekers of knowledge of today, what would they have to do? Not just seek knowledge first, they must understand the fundamentals of the Din. This is a mushrik, son of a mushrik, grandson of a mushrik, great grandson of a mushrik. However, the infallible one who doesn't speak according to whims didn't say, “O Abu Sufyan, you and the Muslimin of the Conquest stay in Makkah, and with you will stay ‘Abdullah ibn Mas‘ud, ‘Abdullah ibn ‘Abbas, ‘Umar ibnul-Khattab, ‘Ali, ‘Abdullah ibn ‘Umar, and Zayd ibn Thabit (radiyallahu ‘anhum), those famous scholars of the Companions.

He didn't say, “Stay here and we will leave the Companions with you for them to educate you.” This did not

happen, because the statement of la ilaha illallah is the spirit of the Ummah. *This is an ummah of jihad. The purpose of knowledge is to act according to it and wage jihad with it. As for us learning it without acting according to it, this is a problem.*

Today, we are acting on knowledge, by the grace of Allah. Were it not for knowledge, we wouldn't have known that jihad is our individual duty, and we would not have known what Allah wants from us. So knowledge is needed for action. *Knowledge is not an objective in and on itself.* Knowledge is needed to show us the way to worship Allah (subhanahu wa ta‘ala) as He ordered.



Who is Imam Abu Bakr al-Baghdadi?

By Shaykh Turki al-Bin‘ali¹

All praise belongs to Allah, the Guider and Benefactor. And may the salah and salam [of Allah] be upon the one who was sent to those in the cities and deserts, and upon his family, companions, and whoever follows them in goodness until the Day of Assembly.

His noble lineage

He is the mujahid Shaykh, the ascetic worshiper, Amir al-Muminin and leader of the battalions of the Din: Abu Bakr al-Qurayshi al-Husayni al-Baghdadi, from the grandsons of ‘Armush ibn ‘Ali ibn ‘Id ibn Badri ibn Badrud-Din ibn Khalil ibn Husayn ibn ‘Abdillah ibn Ibrahim al-Awah ibn ash-Sharif Yahya ‘Izzah ad-Din ibn ash-Sharif Bashir ibn Majid ibn ‘Atiyyah ibn Ya’la ibn Duwayd ibn Majid ibn ‘Abdir-Rahman ibn Qasim ibn ash-Sharif Idris ibn Ja’far az-Zaki ibn ‘Ali al-Hadi ibn Muhammad al-Jawwad ibn ‘Ali ar-Rida ibn Musa al-Kazim ibn Ja’far as-Sadiq ibn Muhammad al-Baqir ibn ‘Ali Zayn al-‘Abidin ibn al-Husayn ibn ‘Ali ibn Abi

Talib and Fatimah bint Muhammad (sallallahu ‘alayhi wa sallam).

Ibn Kathir (rahimahullah) said in his tafsir: “Do not deny the bequest regarding Ahlul-Bayt and the command to be good to them. As well, honor and respect them because they are from a pure lineage, from the best households to be found on the face of the Earth from the point of honor, nobility, and lineage, especially if they are followers of the true, clear, certain Prophetic Sunnah, like how their forefather al-‘Abbas (radiyallahu ‘anhu) and his offspring were upon and ‘Ali with his household and offspring (radiyallahu ‘anhum).”

Verily, it comes in Sahih Muslim that Ahlul-Bayt consists of the wives of the Prophet (sallallahu ‘alayhi wa sallam), the house of ‘Ali, ‘Aqil, Ja’far, and finally the house of ‘Abbas...

Ahmad reports in his musnad from al-‘Abbas ibn ‘Abdil-Muttalib (radiyallahu ‘anhu) who said, “I said: ‘O Messenger of Allah, indeed when the Quraysh meet one another, they meet them with good faces, but when they (some Sahabah) meet us then they do so with faces that we don’t recognise.’ So the Prophet (sallallahu ‘alayhi wa sallam) became extremely angry and said: ‘I swear by Allah, that iman will not enter the heart of a person until he loves you for the

¹ Abridged and translated from *Madd al-Ayadi li-Bay‘ah al-Baghdadi*.

sake of Allah and for being my relative.”²

His Journey Seeking Knowledge

Shaykh Abu Bakr al-Husayni (hafidhahullah) was brought up in a house of goodness and piety, flourished by love for the Din, and to be successful until his studies took him to the Academy of Islamic Studies. He graduated from the Islamic university after having received his Bachelor's, then his Master's in the various recitations of the Quran, then his Doctorate in fiqh. The Shaykh has expansive knowledge of history and noble genealogy, and has mastered the ten recitations of the Quran. He has a few published works:

- Master's Treatise in the Studies of the Quran
- Doctorate in Fiqh
- *Kitab fi Ahkam at-Tajwid*

This is from the success that Allah has granted him and His intending for him goodness. It comes from Mu'awiyah ibn Abi Sufyan (radiyallahu 'anhu) from the Prophet (sallahu 'alayhi wa sallam): “When Allah intends good for a person He grants him understanding of the Din.”³

² Narrated by Ahmad, an-Nasai, and at-Tirmidhi and he authenticated it.

³ Agreed upon.

This is the second reason to honor this al-Husayni man. Indeed, Abu 'Abdillah al-Hakim and at-Tabarani have reported from 'Ubadah ibn as-Samit that he said, “I heard the Messenger of Allah (sallallahu 'alayhi wa sallam) say: “He is not from my ummah the one who does not honor our elderly, have mercy on our youngsters and recognize the rights of our scholars.”⁴

And from Abu Musa al-Ash'ari (radiyallahu 'anhu), from the Messenger of Allah (sallallahu 'alayhi wa sallam) who said, “Indeed it is from the Grandeur of Allah, the Exalted, to honor an elderly white haired Muslim, and the bearer of the Quran who does not overstep the limits or turns away from it, and also to honor a just ruler.”⁵

And Tawus said, “It is from the Sunnah to honor the scholar.”⁶

There exists within Shaykh Abu Bakr something which is not found in others: knowledge linked to the Prophet (sallallahu 'alayhi wa sallam), and a lineage which links to the Prophet (sallallahu 'alayhi wa sallam). The

⁴ I couldn't find the hadith mentioned with this wording narrated by al-Hakim. However, there is one similar, but different in wording, narrated by him. With regards to the one quoted, it is narrated by Ahmad and at-Tabarani, and al-Haythami graded it hasan.

⁵ Narrated by Abu Dawud. It was graded hasan by an-Nawawi in *Riyad as-Salihin*, adh-Dhahabi in *Mizan al-I'tidal*, ibn Muflih in *Al-Adab ash-Shar'iyah*, al-'Iraqi in *Takhrij al-Ihya*, ibn Hajr in *Talkhis al-Habir*, and Shaykh al-Albani in *Sahih Abi Dawud*.

⁶ Narrated by ibn 'Abdil-Barr in *Al-Jami*.

honorable Shaykh has personified that which was related from ‘Umar ibn al-Khattab (radiyallahu ‘anhu) when he said, “Study and get an understanding [of the Din] before you are appointed [as a leader].”⁷ So he did not move from his position until he had gained a proper understanding of the Din. He went from being a teacher, imam, and khatib in a number of different masajid in ‘Iraq, to being in charge of some jihadi groups in ‘Iraq. Then from there to being a member of Majlis Shura al-Mujahidin, to the head of the Shari‘ah Lajnah of the Islamic State of ‘Iraq, to then receiving bay ‘ah from the shura and the ahlul-halli wal-‘aqd to be its amir.

After the passing of some years under the bay‘ah of this imam, with the authority of his state reaching the regions of Sham, he became Amir al-Muminin of the Islamic State of ‘Iraq and Sham, and after a little more than a year Allah granted victory at the hands of the imam and purified vast swathes of land in ‘Iraq and Sham from the filth of the Safawiyyah, Nusayriyyah, and apostate Sahwat. He spread therein the law of Islam, and the Islamic Khilafah was announced on the first of Ramadan in the Hijri year of 1435, and Abu Bakr was given bay‘ah as the khalifah of the Muslimin.

⁷ Narrated by al-Bukhari.

His Efforts and Jihad

This virtue would not have happened if the Shaykh were to live in peace, but it did not happen – after the grace of Allah – except due to his continuous giving and fruitful efforts, donning the garments of war years ago and not having removed it since. He confronted all the deceitful plotters without fearing anyone, there was nothing easy for him and his sacrifices knew no limit. The way the Shaykh rose up from the time when the Americans entered his land to repel the audacious enemy from his din and honor and established a Salafiyyah Jihadiyyah group that fought the enemies bravely and faced many trials and tribulations.

Allah (ta‘ala) said, “Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best [reward]. And Allah, with what you do, is Acquainted.”

Then the jihad in ‘Iraq took off in full swing, and the enemy was weakened and came close to death. Thus the ahlul-halli wal-‘aqd created Majlis Shura al-Mujahidin, so the Shaykh and those mujahidin with him joined it, then the clear victory happened, and the armies conquered many towns, villages, and provinces, and announced

it to be part of the Islamic State wherein the servants of Allah are ruled by the Book of Allah and the Prophetic Sunnah. At this juncture the Shaykh undertook a great amount of difficulty in travelling throughout the provinces listening to the complaints of the people, sitting with the young and the old, the rich and the poor, to rule amongst them with the law of al-Latif al-Khabir. At the same time the Shaykh also used to visit the tribes and clans, as well as the jihadi groups and the armies of iman, calling them towards unity and rejection of discord and the breaking into groups.

He would discuss with them in a completely neutral manner and with justice, and would call them towards giving bay'ah to the Amir al-Muminin, who at the time was Abu 'Umar al-Baghdadi (rahimahullah), and the people responded to him from the old to the young. Then the groups from the apostates, the Rafidah, and the People of the Book, joined forces. They attacked the Islamic State as a united front, so much so that the Muslimin suffered the loss of both Shaykh Abu 'Umar and Shaykh Abu Hamzah in one battle!

But then after them came the honorable imam, as the mujahid Shaykh Abu Muhammad al-'Adnani said, "We are such people, walhamdulillah, that we are not struck

except that we increase in power and solidity as a result. So when Abu 'Umar fell we said: 'Where will we get another leader like Abu 'Umar?' But then Abu Bakr rose in his wake, and what do you know of Abu Bakr? If you were to ask about him, then he is a Husayni, Qurayshi, from the progeny of the pure Ahlul-Bayt, a practising scholar as well as a devout worshiper and mujahid. I saw within him the 'aqidah, endurance, fearlessness, and aspiration of Abu Mus'ab; as well as the tolerance, justice, guidance, and humility of Abu 'Umar; alongside the intelligence, resourcefulness, determination, and patience of Abu Hamzah. The adversities have taught him much, and the tribulations have polished him further, after spending eight years in jihad drinking from those rivers, until he became the person whose opinion everyone looks for, and who they rely upon. He is a person who, to gain closeness to Allah, is deserving of having his feet washed and kissed, and to call him Amir al-Mumineen, and to ransom him with one's wealth, life and children. And Allaah is a witness upon what I am bearing witness to."

The Shaykh acting upon his knowledge is the third reason why he is loved by every person who researches and seeks the truth. There are many other reasons, and abundant virtues to love and respect the Shaykh. As for those

who refuse to admit to these virtues, and who finds fault with the Shaykh while he is a criticising insulter, then let him burp elsewhere away from us, as it doesn't harm us but rather only hurts himself.

The Basis of Love

By Shaykhul-Islam ibn Taymiyyah

Whoever loves Allah must follow the Messenger (sallallahu 'alayhi wa sallam), believe in what he says, obey what he commands, and emulate what he does. Whoever does this Allah loves, and so Allah will love him.

Allah has made two signs of those who love Him:

- Following His messenger (sallallahu 'alayhi wa sallam)
- And striving in jihad for His sake.



The true essence of jihad is striving to achieve that which Allah loves of iman

and righteous deeds, and to repel what Allah hates of kufr, immorality, and sin. Allah (subhanahu) says, "Say: If it be that your fathers, your sons, your brothers, your spouses, or your kin; the wealth that you have gained; the commerce in which you fear a decline; or the dwellings in which you delight - are dearer to you than Allah, or His messenger, or jihad in His cause - then wait until Allah brings about His decision" (At-Tawbah: 24).

Allah has issued this threat as a warning to those whose families and wealth are more beloved to them than Allah and His messenger (sallallahu 'alayhi wa sallam) and jihad for His sake. Indeed, it is proven that the Prophet (sallallahu 'alayhi wa sallam) said, "By the One in whose hand my soul is, none of you truly believes until I am more beloved to him than his child, his father, and all the people."⁸

It is reported in the sahih that 'Umar ibnul-Khattāb (radiyallahu 'anhu) said, "Ya Rasulullah, by Allah, you are dearer to me than everything except my own self." He (sallallahu 'alayhi wa sallam) said, "No, ya 'Umar, until I am dearer to you than your own self." He said, "By Allah, you are dearer to me than my own self." He (sallallahu 'alayhi wa sallam) said, "Now, ya 'Umar."

⁸ Agreed upon.

True love can only be perfected by loyalty to the Beloved, by loving what He loves and hating that what He hates. Allah loves iman and taqwa, and He hates kufr, immorality, and sin. It is known that love influences the will in the heart. The stronger that love becomes, the more the heart will seek that which Allah loves. If the love is perfected, there needs to be a firm resolve to do good deeds which are loved, if the person is able to do them.



If he is not able to do them, he will do as much of them as he can, and he will receive a reward equivalent to that of the one who does them, as the Prophet (sallallahu ‘alayhi wa sallam) said, “Whoever calls to right guidance will have the reward like that of the one who follows it, without it detracking from the reward in the slightest. And whoever calls to misguidance will bear a burden of sin equivalent to the at of those who follow it, without it

detracking from the punishment in the slightest.”⁹

And he (sallallahu ‘alayhi wa sallam) said, “In Madinah there are men, who did not walk in a place or cross a valley, but they were with you.” They asked, “They are in Medinah?” He (sallallahu ‘alayhi wa sallam) said, “They are in Medinah, but they have an excuse.”¹⁰

Jihad means to do one’s utmost, to do all that one possibly can, to do that which Allah loves and to repel that which He hates. If a slave fails to do anything he is capable of in jihad, this is indicative of some weakness or imperfection in his love for Allah and His messenger (sallallahu ‘alayhi wa sallam). It is known that usually one cannot achieve what one loves except by putting up with hardship, whether the object of one’s love is worthy or otherwise. Those who love wealth, power, and images do not attain them except by suffering some damage or harm in worldly terms, as well as the harm that will befall them in this world and the next. If a person who claims to love Allah and His messenger (sallallahu ‘alayhi wa sallam) is unable to put up with hardship, which even wise people who do not love Allah realise they must put up with in order to achieve their goals, this indicates

⁹ Muslim.

¹⁰ Agreed upon.

some weakness or imperfection in his love for Allah.

It is known that the true believer is overflowing with love for Allah, as Allah ('azza wa jall) says, "Yet there are men who take others besides Allah as equals; they love them as they love Allah, but those with iman are overflowing in their love for Allah..." (Al-Baqarah: 165).

Indeed, a person who loves Allah - if he is weak in understanding and fails to grasp the correct concepts - may follow a path that does not achieve the desired goal. Such paths are worthless even if the person's love for Allah is sincere and praiseworthy. So how must it be if his love is corrupt and faulty, and the path is one that leads nowhere, as in the case of those reckless souls who pursue wealth, power, status, loving things that harm them and do not achieve their goals? What should be sought is the path followed by the people of sound understanding in order to reach the desired goal...



... *Allah has made the basis of love for Him and His messenger (sallallahu 'alayhi wa sallam) jihad for His sake.*

Jihad involves absolute love for that which Allah has commanded, and absolute hatred for that which He has forbidden, and so He has described those whom He loves and who love Him as "humble towards the believers, strong against the disbelievers, fighting in the sake of Allah and never afraid of the blame of the blamers" (Al-Maidah: 54).

Hence the love of this ummah for Allah is more perfect than the love of the nations that came before, and their servitude ('ubudiyyah) towards Him is more perfect than the servitude of the nations that came before. The most perfect of this ummah in this regard are the Sahabah (radiyallahu 'anhum) of Muhammad (sallallahu 'alayhi wa sallam), so whoever is more like them is also more perfect. *But do we see any of this in those who claim to love Allah?*



Photo Report of the Mujahidin on Ribat



Editorial

O Enemies of Allah! We Will Continue to Proclaim the Truth

All praise belongs to Allah, the All-Powerful, the All-Mighty. May His salah and salam be upon he who was sent with the sword as a mercy to all of creation. As to what follows: Highlighting the fear and hatred that occupies the mushrikin towards the truth they, in another spiteful attempt to silence those who speak the truth and call towards it, have removed the latest blog that sought to archive the works of the truthful scholars and to be a platform for the voices that stand for the truth and freedom from the oppression of man-made religions and laws.

Hello, Your blog at <http://ahluttawhid.blogspot.com/> has been reviewed and confirmed as in violation of our Terms of Service for: VIOLENCE. In accordance to these terms, we've removed the blog and the URL is no longer accessible. For more information, please review the following resources: Terms of Service: <https://www.blogger.com/go/terms> Blogger Content Policy: <https://blogger.com/go/contentpolicy> -The Blogger Team

Let one of them be truthful and see if there was and is a call towards violence, or is it that “violence” here is exposing the falsehood of Western

“Civilization”, the fallacy of the status quo, the lies of the Western media machine led by the Jews, and speaking about and calling towards the pure, unadulterated tawhid? We seek to remind them that our Lord (‘azza wa jall) said, “Those who oppose Allah and His messenger, they will be among the lowest. Allah has decreed: ‘Verily, it is I and My messengers who shall be the victorious.’ Verily, Allah is All-Powerful, All-Mighty.” And He (jalla wa 'ala) said, "And indeed, Our soldiers will be those who overcome." Where is the West's idol “Freedom of Speech”? Or did it fall alongside the Two Towers in New York? Was its deceitful image destroyed and its make-up washed away when the Two Towers were destroyed and swept away in New York City? Shaykh Abu ‘Abdillah Usamah ibn Ladin (rahimahullah) can answer that for those who may not fully understand what fell during and after the raid on Manhattan.



He (rahimahullah) said: “I should mention that there are also other events that took place, bigger, greater,

and more dangerous than the collapse of the towers. It is that this Western “Civilization”, which is backed by America, has lost its values and appeal. The immense materialistic towers, which preach “Freedom”, “Human Rights”, and “Equality”, were destroyed. These values were revealed as a total mockery, as was made clear when the US government interfered and banned the media outlets from airing our words, which don't exceed a few minutes, because they felt that the truth started to appear to the American people,¹¹ and that we aren't really the terrorists in the way they want to define the term, but rather we are being violated in Palestine, in ‘Iraq, in Lebanon, in Sudan, in Somalia, in Kashmir, in the Philippines, and throughout the world, and that this is a reaction from the young men of our nation...” The game being played today is the same game that the mushrikin have played before. It is the same that affected the prophets from Nuh to our

¹¹ On Oct. 10 2001, the mules of the Jews on Capitol Hill announced that after the attacks they ordered the five major news outlets to censor footage and speeches from Shaykh Usamah. Their claim in this was that the speeches contain secret messages to other affiliates. Shaykh Usamah commenting on that said, “The Americans have made laughable claims. They said that there are hidden messages intended for ‘terrorists’ in ibn Ladin's statements. It is as if we are living in a time of carrier-pigeons, without the existence of telephones, without travelers, without the Internet, without regular mail, without faxes, without email. This is absurd and ridiculous; words which merely belittle people's intellects.”

prophet Muhammad (sallallahu ‘alayhim wa sallam). We say what Allah (‘azza wa jall) said of Nuh and his struggle, “And recite to them the news of Nuh. When he said to his people: ‘O my people, if my stay [with you], and my reminding [you] of the ayat of Allah is hard on you, then I put my trust in Allah. So devise your plot, you and your partners, and let not your plot be in confusion for you. Then pass your sentence on me and give me no respite. But if they turn away, then no reward have I asked of you, my reward is only from Allah, and I have been commanded to be of the Muslimin.” Ibn Kathir said, “Meaning, if you find that it is too much of an offense that I should live among you and preach to you the revelation of Allah, His signs and proofs, then I do not care what you think, and I will not stop inviting you... Get together with all your objects of worship that you call upon besides Allah... come and let us settle this together if you claim that you are truthful... Whatever you do, go ahead and do it. I do not care, and I do not fear you, because you are not standing on anything.” And as the enemies of Allah continue upon their path of bankruptcy, we too will continue upon our path of solvency, with the permission of Allah.

News Headlines

- 77 apostates were killed or wounded from an attack on their sites in the towns of Shaykh Sa'd and Masakin Jalin by Jaysh Khalid ibn Walid (radiyallahu 'anhu).

- At least 10 Rafidah mushrikin were killed or wounded in a covert raid on their positions in al-Ishaqi in Wilayah North Baghdad.

- After trusting in Allah, several soldiers of the Khilafah launched towards the military road in Khanaqin, where they ambushed a staff member of the Diyala "governor's" office, targeting him with machine guns and killing him and taking ghanimah of his vehicle. In another ambush, several mujahidin targeted a 4x4 vehicle belonging to the murtadd police that was coming to the scene of the first ambush, attacking them with machine guns, as well, and disabled a vehicle and wounded 4 policemen who were inside it, and all praise belongs to Allah.

- Much had been said about the progress of the Islamic State in the desert near Palmyra, amidst total silence from the media of the Khilafah. The Islamic State broke that silence by announcing that several soldiers of the Khilafah launched towards Nusayri army barracks north of the Third

Station east of Tadmur (Palmyra), attacking three of them with diverse weaponry and killing and injuring many soldiers, while the survivors escaped, and destroying a 122mm field artillery cannon. The mujahidin took ghanimah of a vehicle carrying a heavy machine gun and miscellaneous weapons and ammunition, and all praise belongs to Allah.



- More than 300 Syrian and Russian airstrikes have targeted the Yarmouk Camp and the neighborhoods of Hajar Aswad, Qadam, and Tadamun in Southern Damascus since the start of the attacks in southern Damascus.

- After trusting in Allah, the Khilafah soldiers replied a massive attack carried out by the Nusayri army on their positions towards the south of Dimashq. Allah enabled His slaves in the neighborhood of Qadam to kill at least 3 murtaddin and wound a fourth one, and seize light weapons as ghaniman, before the fleeing of those who survived with failure and defeat, and all praise belongs to Allah.

- By Allah's grace, the Khilafah soldiers continued to foil attempts of the Nusayri army to advance towards their positions towards the south of Dimashq. They managed to repel an attack on their positions in the neighborhood of Tadamun after fierce clashes, during which 4 murtaddin were killed; including a company commander, others were wounded, and light weapons were seized as ghanimah. Likewise, the mujahidin defeated Nusayri army's personnel who attempted to advance towards the front of Qadam neighborhood. They killed at least 2 of them and wounded others before the rest fled with defeat and failure. And to Allah belongs all honor, and to His Messenger, and to the believers, but the hypocrites do not know.



- Clashes continued for the fifth day in a row, where 51 Nusayri soldiers were killed by the mujahidin, without any significant progress despite heavy aerial and artillery bombardment.

- In Yemen the soldiers of the Khilafah over ran positions and camps of the apostate Yemeni army in Qifah.



- An istish-hadi operation rocked the city of Kabul in the midst of a gathering for the shirki elections, killing approximately 40 murtaddin and wounding more than 60 others.

- There are growing sentiments and realizations amongst apostates in the destroyed cities of Raqqah and Mosul that the crusaders, who are their enemies and the enemies of Allah, have the resources to destroy and level cities but somehow do not have the same resources to rebuild what they destroyed. If the apostates would use their intellect, or what is left, they would realize the crusaders do not care about them nor about the cities they demolish. They use the apostates, whom they consider their enemies and inferior, to combat the mujahidin and the threat that the justice of Islam brings.

